

the subduer of foes, the riches that may
overcome
men in battles by strength, as the radiant
(sun) over-
spreads the earth by his rays.

2. To thee, INDRA, as to the sun, all
strength has
verily been given by the gods;¹ so that,
drinker of
the stale *Soma*, associated with VISHNU,
thou mightest
slay the hostile Am* obstructing the
waters.

3. When INDRA, the destroyer, the
most mighty,
the strongest of the strong, the giver of
food, the pos-
sessor of vast splendour, received (the
thunderbolt),
the shatterer of all the cities (of "the
Asuras), he be-
came the lord of the sweet *Soma*
beverage.

4. The PANIS, INDRA, fled, with hundreds
(of *Asuras*)[^]
from the sage, thy worshipper³ (and ally)
in battle:
neither did he, (INDRA), suffer the
deceptions of the
powerful SUSHNA to prevail over his
weapons, nor did
he (leave him) any of his sustenance.

5; When SUSHNA passed away upon the
falling of
the thunderbolt, then the universal
strength of the
great oppressor was annihilated; and
INDRA enlarged
their common, car for (the use of) his
charioteer KUTSA,
for (the sake of) the worship of the sun.⁴

¹ *Devebhih, Say ana*, renders by *utotribftih*,
observing, *slotraik*
stii/antnd decatd balavati, a deity becomes
strong, being
praised with, praises.

² *Ahim vritnim* may be also rendered the
destroyer, *hanfdra/n*,
Vritra.

³ *Datonaye kavaye*: the scholiast asserts that
the dative is
put for the ablative, and that the terms are
equivalent to *bahu*
kdv&hkdt medhtirinah, from the wise man
offering many obla-
tions, that IP, *twattaliyakuts&t*, from *hutsa*, thy
ally: in verse

8. of this *Suhta, J}as'<ntd* occurs, us elsewhere. as

the name of an

Asura.

* *Suryasya sdtau, bhojane nimittalJtvte* is
the .explanation